

THE BAGPIPE



OFFICIAL ORGAN OF
ANCIENT & ACCEPTED
SCOTTISH RITE
VALLEY
OF NEW BERN.

VOL. 7

AUGUST-SEPTEMBER, 1963

NO. 5



Albert Gianotti, 32°, K.C.C.H.
Newly Elected Commander,
New Bern Council of Kodash No. 4

Regular Meeting

New Bern Lodge of Perfection No. 6
Monday Night, September 9, 1963
8:00 P.M.

—Refreshments—

—FALL REUNION—

November 19th, 20th, and 21st, 1963



THE BAGPIPE

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C. A. SEIFERT.....Editor

FLORIE G. DILL.....Asst. Editor

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Volume 7.....Number 5

New Bern, N. C. Aug.-Sept., 1963

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Junior Warden.....	Howard B. Constant
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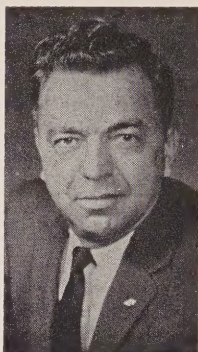
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Bagpipe Skirls



Dear Brethren,

The bag and I don't have to tell you, but we will, that the summer season has almost brought itself to a close. That means vacations are over, school bells are ringing, there are months of drudgery ahead, and soon you

will have forgotten the heat and will be complaining of the cold. Isn't that just like people? Aren't we hard to satisfy, though? But, that may not be so bad. Discontent is the first necessity of progress. And, we have made progress! Most of us can easily remember when the moon was just something that the cow jumped over. We once labored to get a job done but now there are so many labor-saving devices on the market that a man has to work the rest of his life to pay for them. But, if one looks back too much, he may soon be heading in the wrong direction. So, look ahead and see what the bagpipe has concocted in the way of a program for this month.

You're only young once. After that you've got to think up a new line of excuses for what you do.

It doesn't make much difference which side our bread is buttered on. We eat both sides anyway.

Nature doesn't make us perfect, so she did the next best thing. She made us blind to our faults.

Taken to church for the first time, a four year old girl was quite impressed. As everyone knelt down, she whispered, "Mommy, what are they doing now?"

"Shhhh," said her mother. "They're getting ready to say their prayers."

"What?" yelled the astonished child. "With all their clothes on?"

It's too bad we can't forget our troubles as easily as we forget our blessings.

When one of the town's most prominent citizens was nearing his 87th birthday, the local paper sent a reporter to interview him.

"Tell me, sir," said the newsman,

"what exercise do you do to keep fit?"

"My boy," the oldster replied, "When you are pushing 87, that's all the exercise you need."

The chains of habit are too weak to be felt until they are too strong to be broken.

What this country needs is someone who knows what this country needs.

A man, chided by his boss for chronic tardiness, had an ingenious response:

"Well, sir," he said. "you have drilled me so thoroughly about never watching the clock here at the office that I've lost the habit at home."

Many a person hides his talent under a bushel when a thimble would serve as well.

When we have to swallow our own medicine, the spoon always seems too big.

While driving on a crowded road
It surely scares me to see
How close some crazy motorist
Will drive ahead of me!

Father: (to eight year older at eight in the morning) "Now look at it this way. You'll never get a spaceship if you're not rich. Right? You'll never get rich if you don't have an education. Right? You'll never have an education if you don't go to school. Right? You'll never get to school if you don't get dressed. Right? SO GET DRESSED!"

Don't be sensitive. The worst waste of time is pampering hurt feelings.

Most of us don't put our best foot forward until we get the other one in hot water.

Jim: (to classmate) What is the plural of half?

Tim: Whole.

My friends, may we keep in mind, as we wind our way through the month of September, "The value of all things, even our lives, depends on the use we make of them."

Your piper.

Paul Stevens, 32°

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THE BAGPIPE



SECRETARY'S PAGE



C. A. SEIFERT. 33°

Interest, enthusiasm and activity are the moving power or life blood of any organization and this is particularly true of our New Bern Consistory. The three attributes named combined in an individual member can work wonders and is what we need in more of our Scottish Rite brethren. Approximately 150 Master Masons have been created in our jurisdiction since our Spring Reunion and more will receive the Master Mason's degree before our Reunion in November.

Brethren, this is a splendid group to work on and if you know any of these newly made Master Masons, contact them and try to get their petitions for the Scottish Rite degrees this Fall.

It's not too early to get petitions and one is contained within this issue of the BAGPIPE. More can be had for the asking. **Many hands make light work** and produce results. I'm doing my bit—won't you do yours? Boys, I really need your help. Thank you.

Sincerely and fraternally yours,

Charles Seifert
Secretary

“With Mouth To Ear”

BY CLYDE McCARVER, 32°

SO, IT'S SECURITY YOU'RE AFTER!

By Clyde McCarver, 32°

At a recent wedding the young lady who “stood in for the bride” during rehearsal looked at one of the ushers with a heavenly smile and said: “Honey, in two more years I’ll have you standing here beside me!” There could be no doubt as to the attitude of the boy! Such an arrangement was the last thing in which he had any interest. There was no doubt in her mind; the boy was hooked for the altar! Her basis for feeling that it could be done in the future was evidenced by the statement she made: “I am a student at . . . and on graduation will get a salary of \$600.00 a month! He won’t have to work at all!” Well, such an arrangement might be all right . . . if it would work!! Her idea of what makes for security was quite inadequate however.

The desire for security lies deep within the human mind. Wherever we think it can be found, we will place our trust there. The vaults of our banks hold many of the valuable possessions of certain individuals. They are placed there for reasons of security. The government makes a certain regulation and says that it is done for securities sake. In the business world, little can be borrowed without a security that can be put up. Amidst all the risks of life, the changes of our little day, man is forever crying for security. Without that man finds little rest. The future would reveal itself as a potential enemy and fear would possess the human soul.

There is something deeper in life than the possession of adequate material resources to meet the needs of our social obligations. Personality—the visible expression of character—endures after the material conditions of existence have wasted away. We, with our materialistic outlook and bias, are apt to recognize securities in the terms of quantity rather than quality. The idea of security reaches down to the fundamental depths of human experience. It bypasses the things that we can see and handle. It strikes at the root of living: FAITH.

We cannot really live without faith. It is a long time since we discovered this. We may not as yet have learned



Clyde G. McCarver, 32°

that it is the quality of our faith that determines how we shall live. Where a man places his trust and faith determines how well-founded that faith is. The reason life often caves in on individuals is due to the fact that something has interfered with their faith. The demands have been greater than the securities. Masonry states, quite emphatically, that this need not happen. It is the good news of the Great Builder of men that man can be the possessor of resources adequate to meet every emergency of life. Affirmation of creeds, vows, obligations, and statements of faith are not enough. Faith is a reservoir that is life giving and sustaining. It never is a pool of placid waters! Faith is a security.

The trustworthiness of God is a security of faith. It is not a question of whether God can be trusted. This is a statement of fact. He is trustworthy . . . worthy of your trust and mine. We see all about us the frustrated hopes, aspirations, and dreams of men. Many are asking “What is there to live for?” I believe that the answer is that there is everything to live for. Because a hope is shattered, does it have to cease being a hope? Because tensions are widespread, does it mean that God has been cancelled out? Because men are often

vile does not mean that God has loosed his grip on the world.

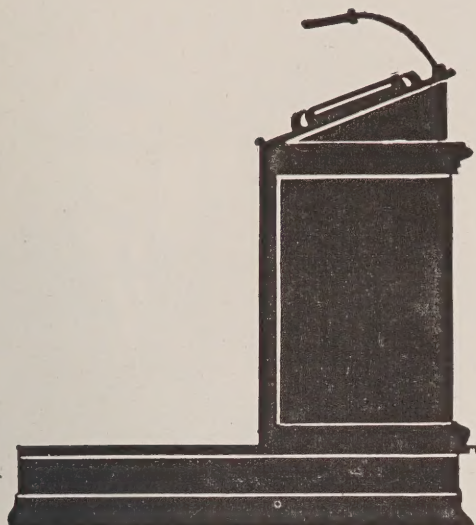
A few days ago a young man of apparent pleasing personality addressed a group of which I am a part. He bore on his brow the lines of care and anxiety. Then he gave us the answer to the lines and the confused anxiety of his life: “I don’t know what I believe”, he said. “In fact, I am an agnostic”, he continued. Only he whose faith is in God has his faith well founded.

The knowledge of God’s justice is a security of faith. Man may scheme and plan. He may bring violence and bigotry to bear on the affirmation that his actions are just; but, let it be clearly understood by all men that man’s sense of justice will be judged by the justice of God.

One’s personal experience of God is a security of his faith. Of the many who share their problems with me, the majority of the problems could be solved by personal experience in a bedrock certainty. Masonry certainly teaches us that in all the pathway of life, no matter how difficult or rough the way may be, there is One who walks beside us. Nothing can take the place of personal experience with God. As a minister to a university community, I have had individuals come to me who expressed the fear that they had lost faith. One is thrilled to see the change that comes when that person comes to the place of a personal experience with the Grand Architect of the Universe.

In the days that confront us as Masons and as men, there is no guarantee that our faith and craft will not be put to the test. The very foundations of our order may be attacked in the coming events of our troubled culture. We have this guarantee: “He who puts his trust in God has his faith well founded”. He may follow the designs set by the Supreme Builder and fear no danger. It is we, ourselves, who must see to it that the securities of our faith are always greater than the demands that confront us. Truly, Masonry has a faith and a light. It remains for us and me to show that the darkness can never put that faith and light out. Men will then see that Masonry has that faith of an abiding quality, whose securities are adequate and all sufficient.

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From The Classroom

BY R. L. PUGH, 33°, CLASS LECTURER

This is the first issue of THE BAGPIPE in a new season. By the time you receive this issue, the summer months will have passed, the public schools will once again be in session, and we brethren of the New Bern Consistory will be pointing our plans to the Fall Reunion, which will be held in New Bern during the week before Thanksgiving, on Tuesday, Wednesday, and Thursday, November 19, 20, and 21. We are striving this year to have a large class. We need a large class for many reasons. Economic? Yes, we need a large class to help us meet the budget this year, but basically we need a large class because of the increased opportunity it presents to the members of the Degree Team to convey beautiful lessons in morality and political science. In many instances the size of the class can play a very important part in the inspiration of the Degree Team members. Let us utilize every opportunity, therefore, to solicit every possible prospect. There are a good many of them in your own community; some of them you know personally, but yet for some reason or other, you have never approached them about the possibility of their coming down to New Bern and spending three days to take these beautiful degrees. This could be an excellent opportunity for you—one perhaps if you miss you will regret as long as you live. Why not act immediately, therefore, and make it possible for someone else—a good brother of yours—to share in the many beautiful things that you yourself have been privileged to enjoy?

The Secretary, Brother Charile Seifert, is working exceedingly hard. He is laboring day and night in an effort to obtain a class of which he will be proud. Charlie is planning many parties. He has some Ladies' Night parties scheduled in some of the strategic centers of the jurisdiction, but he is depending in large measure upon the Scottish Rite Clubs to do their part. On the regulation that the Consistory adopted last year, Scottish Rite Clubs are afforded an excellent opportunity to have a small party of their own financed by the Consistory, and the only thing necessary for them to do in order to earn the funds for this party is to have two meetings of their club prior to each Reunion. These clubs can be the hub of activity of our jurisdictional program. Why not make your club one of the most active tha we have?

And now I have for you about four very interesting topics that have challenged my attention in recent weeks. These are very interesting subjects, and I believe that you might find something in them that will appeal to you. One of them is entitled, "The Holder-Againster"; another one, entitled, "How Rich Are You?"; the third one is entitled, "Reflective Thought," and the fourth and final one is entitled,

"Don't Be Afraid of Critics." I quote them now for you, and I sincerely trust that they will mean much to you.

THE HOLDER-AGAINSTER

Perhaps the most unhappy person in the world is the one who forever holds something against another. It may be something handed down from one family feud to another, and the present "holders" know little of what it was all about.

It is a heavy load to keep a thing which has for its only purpose the means of getting even for some real or imaginary thing that happened years ago or yesterday. And, while real or imaginary, the load is still as heavy.

We hear a person say: "I've been waiting for a long time for this moment," and he means that, day after day, the ugly thought of revenge has been carried around with him.

Love can move in graciously and easily to take the place of the thirst for paying back. Love is so much more

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conductive to one's own welfare.

Like Faith, Love can remove the rubbish of accumulated hate and establish the only real "hold" that we should desire—the hold on another's love, his friendship, and his respect.

Masonry has in its Ancient Charges the positive and direct measures that make it impossible for one Mason to be A Holder-Againster.

The abundant flow of love from one open heart to another, the ever presence of the Holy Bible and the other Great Lights of Masonry, the natural concern of one brother for the good and welfare of the other, the eternal teachings of Reverence, of Charity, of Personal Integrity, forever repeated—and no True Mason can be A Holder-Againster.

—Masonic Messenger

HOW RICH ARE YOU?

"You are richer today than you were yesterday if you have laughed often, given something, forgiven even more, made a new friend, or made stepping-stones of stumbling-blocks; if you have thought more in terms of "thyself" than "myself," or if you have managed to be cheerful even if you were weary. You are richer tonight than you were this morning if you have taken time to trace the handiwork of God in the commonplace things of life, or if you have learned to count out things that really don't count, or if you have been a little blinder to the faults of friends and foe. You are richer if a little child has smiled at you, and a stray dog has licked your hand, or if you have looked for the best in others, and have given others the best in you."

—The Silver Lining

REFLECTIVE THOUGHT

The question has often been asked, what is this something called Masonry? What lure leads men to it? What causes men to love Masonry, what mysterious spell holds them to it through long years? What is that mystical tie, so unique and precious in nature, so unlike any other, which holds all of us, but which none of us can analyze? What strand is it that tugs at our hearts, when so many threads are broken by the rough warp of the world?

"Ask what it is in the wild that

Lenoir County Scottish Rite Club Officers 1963



Left to right—John D. Charlton, 32°, Secretary; F. J. West, 32°, Treasurer; Oscar C. Brock, 32°, President; C. J. Herring, Jr., 32°, Vice-President.

calls to the little wild things? What secret, sacred things do the mountains whisper to the hillman, so silently, yet so surely, that they can be heard above the din and clatter of the world? What mystery does the sea tell to the sailor, the desert to the Arab, the Arctic ice to the explorer, the stars to the astronomer?"

When these questions are answered, perhaps we will be able to define the magic of Masonry.

We sit together in lodge, each knowing exactly what will come next; we meet upon the level and part upon the square—old, simple, lovable symbols—and somehow none knows how a tie is woven, light as air, yet stronger than steel. It is very strange, very wonderful—none knows what it is, or how or why.

DON'T BE AFRAID OF CRITICS

Don't be afraid of critics, because the woods are full of them. They have

never written a play or a great composition, few of them have ever mastered a musical instrument or attained a place in the world of art. They have never carried the responsibility of a parent, the authority of a judge, or the obligation of one responsible for the economic security of many.

Don't shy away from the critics, because most of them are merely whistling in the graveyard of their own uncertainty and indecision; they pick you to pieces because they want to distract attention from their own shortcomings, and if other critics turn on them they are immediately in a panic.

Most critics are merely trying to hide their own inferiority complexes, and the sooner you realize the fact that the average critic is just an ordinary fault-finder, the sooner you are going to realize that his opinion isn't of much value anyway nor is his displeasure of any lasting consequence.

—The Trestle Board

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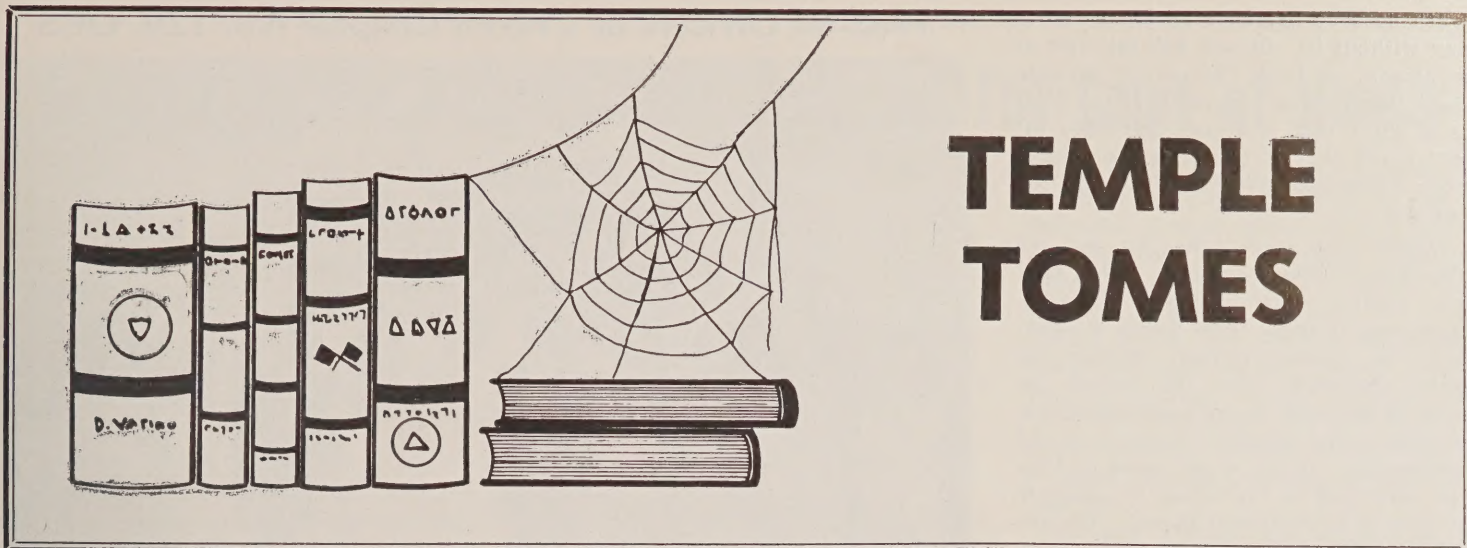
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TEMPLE TOMES

In the Knight of St. Andrew, or the twenty ninth degree we come face to face with a question, the quest for the answer to which makes us veritable crusaders, seeking the "Holy Grail" of truth. The question is "What is Truth?"

The gold of truth is mined as an ore combined with the silver of Freedom. One can never know Freedom without first knowing Truth. Here we shall work the two together.

The question of truth is universally human; And it is Divine. In a Psalm of David (51st) he says "Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom". Wisdom is applied truth.

In our history it was the Greek mind in which the passionate search for truth was most conspicuous; and it was the Greek world in which, and to which the Gospel of John was written. The words therein said by Jesus, are, according to ancient custom, put into His mouth by the Evangelist who wanted to show the answer of Christianity to the central question of the Hellenic mind: the question of Truth. The answer is given also to us, for we, too, ask the question of Truth. And some of us ask it as passionately, and sometimes as desperately, as did the Greeks.

The truth the child first receives is imposed upon him by adults, usually his parents. He cannot help accepting it. The passion for truth is silenced by answers which have the weight of un-

disputed authority, be it that of a parent, an older friend, or a gang or a representative of a social pattern. But sooner or later the child revolts against the truth given to him. He denies the authorities either all together, or one in the name of the other.

(Here we are quoting freely from Tillich's "The New Being" pg. 66)

This revolt is as unavoidable as was his early dependence on authority. The authorities gave him something to live, on, the revolt makes him responsible for the truth he accepts or rejects.

But whether in obedience or in revolt, the time comes when a new way to truth is opened to us, especially to those in academic surroundings: It seems so safe, so successful, so independent of both authority and willfulness. It liberates from prejudices and superstitions; it makes us humble and honest. Where else, besides in scholarly work, should we look for truth? There are many in our period, young and old, primitive and sophisticated, practical and scientific, who accept this answer without hesitation. For them scholarly truth is truth altogether. Poetry may give beauty, but it certainly does not give truth. Religion may

produce deep emotions, but it should not claim to have truth. Only science gives us truth. It gives us new insights into the way nature works, into the texture of human history, into the hidden things of the human mind. It gives a feeling of joy, inferior to no other joy. He who has experienced this transition from darkness, or dimness, to the sharp light of knowledge will always praise scientific truth and understanding and say with some great medieval theologians, that the principles through which we know our world are the eternal divine light in our souls, and yet, when we ask those who have finished their studies in our colleges and universities whether they have found a truth which is relevant to their lives they will answer with hesitation. Some will say that they have lost what they had of revelant truth; others will say that they don't care for such a

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truth because life goes on from day to day without it. Others will tell you of a person, a book, an event outside their studies which gave them the feel of a truth that matters. But they all will agree that it is not the scholarly work which can give truth relevant for our life.

Where else, then, can we get it? "Nowhere," Pilate answers in his talk with Jesus. "What is truth?" he asks, expressing in these three words his own and his contemporaries' despair of truth expressing also the despair of truth in millions of our contemporaries, in schools and studios, in business and professions. In all of us, open or hidden, admitted or repressed, the despair of truth is a permanent threat. We are children of our period as Pilate was. Both are periods of disintegration, of a world-wide loss of values and meanings. Nobody can separate himself completely from this reality; and nobody should even try. Let me do something unusual from a Christian standpoint, namely, to express praise of Pilate—not the unjust judge, but the cynic and sceptic; and of all those amongst us in whom Pilate's question is alive. For in the depth of every serious doubt and every despair of truth, the passion for truth is still at work. Don't give in too quickly to those who want to alleviate your anxiety about truth. Don't be seduced into a truth which is not really your truth, even if the seducer is your church, or your party, or your parental tradition. Go with Pilate, if you cannot go with Jesus; but go in seriousness with him!

Twofold are the temptations to evade the burden of asking for the truth that matters. The one is the way of those who claim to have the truth and the other is the way of those who do not care for the truth. The first ones are called "the Jews" in our gospel. They point to their tradition which goes back to Abraham. Abraham is their father; so they have all truth, and do not need to be worried by the question which they encounter in Jesus. Many among us, Christians and secularists, are "Jews" in the sense of the Fourth Gospel. They point to *their* tradition which goes back to the Church Fathers, or to the popes, or to the Reformers, or to the makers of the American Constitu-

1963-64 Officers of Craven Chapter No. 129, OES



Front row: Left to Right: Mrs. W. J. Gaskins, Organist; Mrs. V. M. Oliver, Adah; Mrs. R. H. Nutt, Ruth; Mrs. W. E. Waters, Conductress; Albert Gianotti, Worthy Patron; Mrs. Albert Gianotti, Worthy Matron; Mrs. A. M. Lovell, Associate Matron; Neil Vester, Associate Patron; Mrs. J. E. Williams, Secretary; Mrs. J. P. Johnson, Associate Conductress. **Second row:** Left to right: Cleo Adams, Sentinel; Mrs. C. K. Adams, Warden; Mrs. Basil Harman, Chaplain; Mrs. H. D. McLawhorn, Esther; Mrs. Henry Davis, Marshal; Mrs. Marvin Wilson, Electa; and Mrs. J. F. Miller, Jr., Martha. (Not shown in picture due to illness: Mrs. S. E. Pittman, Treasurer).

tion. Their church or their nation is their mother, so they have all truth and do not need to worry about the question of truth. Would Jesus tell them, perhaps, what he told the Jews—that even if the church or the nation is their mother, they carry with them the heritage of the father of untruth; that the truth they have is not the truth which makes free? Certainly there is no freedom where there is self-complacency about the truth of one's own beliefs. There is no freedom where there is ignorant and fanatical rejection of foreign ideas and ways of life. There is not freedom but demonic bondage where one's own truth is called the ultimate truth. For this is an attempt to be like God, an attempt which is made in the name of God.

There is the second way of avoiding the question of truth—the way of not caring for it, of indifference. It is the way of the majority of the people today, as well as at the time of Jesus. Life, they say to themselves, is a mixture of truth, half-truth and falsehood. It is quite possible to live with his mixture, to muddle through most of the difficulties of life without asking the question of a truth that matters ulti-

mately. There may be boundary situations, a tragic event, a deep spiritual fall, death. But as long as they are far removed, the question of truth can also stay far away. Hence, the common attitude—a little bit of Pilate's scepticism, especially in things which it is not dangerous today to doubt, as, for instance, God and the Christ; and a little bit of the Jew's dogmatism, especially in things which one is requested to accept today, as, for instance, an economic or political way of life. In other words, some scepticism and some dogmatism, and a shrewd method of balancing them liberate one from the burden of asking the question of ultimate truth.

(Here we pause for station identification. Wherever our station be, we must identify ourselves as seekers after the truth and anxiously look forward to the continuing quest, come next month.)

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Bro. Wallace Jackson was born January 21, 1901, in Brooklyn, N. Y. His early schooling sounds like a travelog, until he received a B.S. in Chemical Engineering from Purdue University in 1924. He represented the National Lead Co. in North Carolina until his retirement in 1961 to become United States Commissioner in the Fayetteville area.

In 1927 he married Garnett (Pinkie) Tonkin, of Portsmouth, Va., who proceeded to reconstruct his Yankee background.

He is a licensed lay-reader and a former vestryman of St. John's Episcopal Church in Fayetteville.

Bro. Wallace was raised in Indiana in 1924, and served as Master of Phoenix Lodge No. 8, Fayetteville, in 1950. He received the Scottish Rite Degrees in Wilmington in 1945, transferring to New Bern in 1955. He was invested a Knight Commander of the Court of Honor in 1959, as a mark of appreciation for the wonderful work he has



Charles Wallace Jackson, 32°, K.C.C.H.

done in connection with Scottish Rite Masonry. He has been active in York Rite Masonry, serving as Grand High

Priest of the Grand Royal Arch Chapter of North Carolina in 1953, and is presently a line officer of the Grand Commandery. He is Grand Preceptor, Grand College, Holy Royal Arch Knight Templar Priests for the United States and Canada, and Grand Senior Warden, Grand Council, Allied Masonic Degrees. A past Sovereign, Red Cross of Constantine, he is a member of N. C. College, SRICF, Sudan Temple, a Jester, and an honorary National Sojourner.

Brother Wallace has labored in the quarries of Masonry a good many years, but tells us some of his most enjoyable associations have been found in the New Bern Consistory. He is impressed with the solicitude of his brethren who have been known to wake him up at regular intervals all night so he would be on time for the degree work in the morning. Brother Wallace is an outstanding Mason and New Bern Consistory is fortunate indeed to have him as a member.

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SPECIAL PROGRAM FOR THE WIVES OF OUR CANDIDATES

Our distinguished and beloved Secretary, Brother Charlie Seifert, has presented a plan which has been adopted for experimental use during this coming Reunion. The Reunion dates have been set for Tuesday, Wednesday, and Thursday, November 19, 20, 21, and in order that the candidates might be able to share some of the joys of those three days with their wives, the Secretary has come up with a plan of entertainment. This entertainment, it must be understood, is only for the wives of the candidates during this Reunion.

The Secretary will be glad to make reservations for them to have a room at the Governor Tryon Hotel, where they will enjoy the highly advertised second honeymoon program and the manager of the hotel, Brother Louis Howard, 32°, K.C.C.H., has arranged a "package deal" which will cost the candidate and his wife only \$21.00 for the entire three days. This means, of course, that the candidates whose wives wish to participate in this program will not be housed at the Shrine Temple as customary, but would be privileged to share the room with their wives at the hotel.

There are many interesting sights in and around the New Bern area in which the wives will be particularly interested, and the Secretary has a plan that will consume the major portion of the three days that they are here. This plan contemplates visits to the usual tourist attractions in New Bern, but in addition there will be tours of the Marine Corps Air Station at Cherry Point, and also of the Marine Base at Camp Lejeune. It will indeed be a treat for the wives of these candidates, and one we are sure they will remember for a long, long time to come.

It is being emphasized that this is an experimental program, and if it succeeds, then it will be observed in succeeding reunions. It is hoped that the brethren throughout the jurisdiction of the New Bern Consistory will make this plan known to the prospective candidates. It should prove a very attractive feature indeed. So tell the candidates to bring their wives and let them share the joys of these three days with them.

NOTE:

Cmdr. Bernard H. Hunt, Medical Service Corps, USN of 3812 Wexford Dr., Kensington, Md., and member of New Bern Consistory No. 3 has assumed duty as Administrative Officer, National Naval Medical Center, Bethesda, Md.

For the Wives of the Candidates Only

TENTATIVE PROGRAM

New Bern Scottish Rite Bodies—Fall Reunion 1963

November 19, 20, 21, 1963

Tuesday, November 19th

- 8:00 A.M. Tour of Cherry Point—World's Largest Marine Air Station
- 12:30 P.M. Lunch—Scottish Rite Temple
- 2:00 P.M. Theater Party, Masonic Theatre
- 6:00 P.M. Dinner at Scottish Rite Temple

Wednesday, November 20th

- 9:30 A.M. Tour of Tryon's Palace and its Formal 18th Century Gardens
- 12:30 P.M. Lunch—Scottish Rite Temple
- 2:00 P.M. Tour of New Bern's Famous 67 Points of Historic Interest
- 6:00 P.M. Dinner at Temple

Thursday, November 21st

- 8:00 A.M. Tour of Camp Lejeune
- 1:00 P.M. Lunch—Officer's Club, Camp Lejeune
- 3:00 P.M. Theatre Party, Masonic Theatre
- 6:00 P.M. Dinner At Temple

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OCTOBER 30

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OCTOBER 31

Greenville Ladies' Night Party

NOVEMBER 4

Elizabeth City Ladies' Night Party

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November 19th, 20th, 21st

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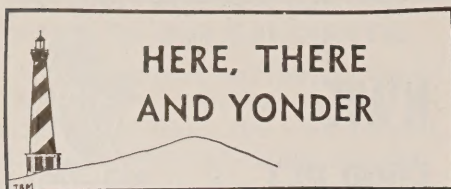
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By E. P. Blair, 33°, Vanceboro, N. C.

Many times during the course of a month we hear the expression used "a year round situation", whether it be referring to real estate or one's own job or whatever it is, when we think of it in terms of "year round" it surely enhances that particular phase of life.

One of the things that disturbs me most about Scottish Rite Masonry is the fact that so many people look upon it as a seasonal thing or we speak of it in terms of the next Reunion. We make two whirl-wind campaigns to line up candidates, beginning some six weeks before the Reunions, with a series of parties. We "beat the bushes", we line up small gatherings and we put out a vigorous effort to bring in a large number of candidates to enjoy what we know to be good, sound, and beneficial to all who will make themselves a part of it.

My Brethren, these are good as far as they go, but our Movement is a year round Movement. If every Scottish Rite Mason would take it on himself to have a real contact with his own Masonic Lodge or to appoint someone to work in this capacity it would be good. The time to start with any Mason is when he is a made a Mason, not to sit him on the shelf and say we are surely going to work on him before Reunion. A little time each week or a few visitations set up all during the year will keep alive the relationship between our Movement and our Blue Lodges. There are many communities unworked that are never checked on until the campaign starts. Scottish Masonry is dif-



E. P. BLAIR, 33°, Vanceboro, N. C.

ferent from the usual run of campaigns, vastly different. It is not even a campaign, it is a way of life, a Movement, and to treat it as a campaign with the kick-off breakfast or meeting is wrong. A little time and effort now and then all during the year to witness for the Movement, to acquaint the newly made Mason with its beauty and meaning, to steadily push the contacts in every lodge is needed desperately.

A list of these individuals should be furnished by our contacts and screened as to their sincerity of purpose and belief and if found worthy the steady activity and influence of a year round movement should begin.

My brethren, in conclusion this responsibility is ours. It does not belong to any one person. It is ours, by virtue of our association with a great move-

ment. If every member of Scottish Rite were to be even a partial imitator of the great, wise and good teachings with which we have been invested, how the circle of life's ills would vanish and how our own movement would swell with seekers after further Light, for Scottish Masonry is surely "a year round Movement".

DOWN ONSLOW WAY

By Reynold Davenport, 32°, K.C.C.H.

President Joe Flowers was flattened by an ulcer early in the summer, so the Onslow-Lejeune Scottish Rite Club has not met recently. Now that Joe has the ulcer under control he plans to call at least three meetings prior to Reunion time.

Brother Ed Smith and I were ruminating and cogitating on the front steps of his store on a recent afternoon, and our attention was inevitably drawn to the traffic which was incessantly clanging and snarling through the adjacent intersection. We conservatively estimated that some five and a quarter million dollars worth of cars pass through the intersection daily.

This prompted Brother Ed to recall that back about 1920 he heard the then president of the University of South Carolina tell an audience that, at the 1920 rate of consumption, there was

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enough oil underground to last the world another thirty years. Now that WAS a conservative estimate.

Brother Ed has a half-dollar that he knows to be over eighty years old. Exactly how old it really is he doesn't know, even though the coin is in a fine state of preservation. Just why he doesn't know is a story you should drop in and ask him to tell you.

Masonic Lodges in this state all use the same prescribed ritual, and the Grand Lodge also recommends a uniform "order of business" for them to follow. One might therefore suppose that all North Carolina lodges are identical, that when you visit one you have visited them all. But this is not so. Each lodge has certain customs and practices (all Masonically legal) which set it apart and give it a personality all its own. For example: each lodge usually has some unique method of making visitors welcome, and some do this better than others. While one lodge may excel in one phase of work, another lodge will excel in still some other phase. By extensive visiting between lodges, and by borrowing from other lodges those practices which will improve your own, all lodges could upgrade their meetings considerably.

Teenagers are a mess. The girls wear these vari-colored hairdos, sometimes piled up in a haystack effect and other times shaped and dangling like a Japanese Mulberry bush. Boys and girls subsist, and apparently thrive, on an absolutely indigestible diet. Their music is a weird assortment of screechings and stranglings which is usually accompanied by the clattering of kitchen utensils and voodoo drums. Their wearing apparel defies accurate description, but it seems to be a combination of railroad work clothes, fertilizer



REYNOLD DAVENPORT, 32°, K.C.C.H.
Jacksonville, N. C.

sacks, dog harnesses, circus tights and Swiss tablecloths. They communicate by means of a jargon all their own, and its is likely to remain exclusively theirs because no-one but a teenager has the time, talent, or desire to master it. They take the phone and the refrigerator and the family car for granted and for keeps.

Yep, teenagers are a mess . . . but I really hate to see mine growing up.

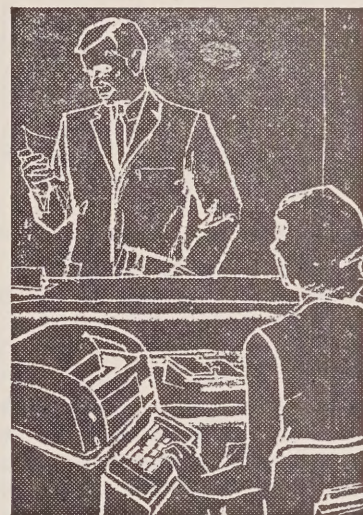
Brother Norman Craft has for several years operated a barber shop here in Jacksonville, and at this establishment you can read the newspaper, get a haircut, watch TV, argue with Norman, and in general have a real entertaining time.

During one of my recent visits to his tonsorial palace Norman and I were recalling the prank he played on a fellow barber a few years back. This barber absented himself from the shop for a few minutes, and while he was gone Norman took the soap out of his mug and replaced it with a piece of potato (white) that he had carefully carved to resemble the soap.

Not long after the barber returned a customer requested a shave and the old

boy grabbed his mug and started massaging that potato with his brush. This produced a lot of noise and nothing more. He turned on the hot water and rinsed out the mug and whacked that potato some more. Still no lather. He peered down into the mug, took off his glasses and peered, shook his head, ran in some more hot water and gave that brush a genuine, mug-rattling workout. There was still no productive response from the potato. If everybody hadn't started laughing there is no telling whether that old boy would have retained his sanity or not.

You have to watch that Norman.



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ALBERT PIKE SCOTTISH RITE CLUB

The "Albert Pike Scottish Rite Club" of Plymouth, N. C. held their regular meeting on Thursday night, June 13, 1963 at "Herbs Reck" Belhaven, N. C. a delicious dinner was enjoyed by the entire club. Our host was highly complimented on the delicious fried oysters, shrimp, soft shell crabs, fish, and barbecue that was served, everyone's appetite was completely satisfied.

The following members were present: Brother George Raymond Leggett Sr., President, Brother Wilmer C. Chesson, Secretary and Treasurer. Other members: R. H. Lucas, Tom Gardner, Bryant Harriss, Bill Styons, Woodrow Dixon, Dan Pittman, Jack Latham, Wendell Ange, C. D. Ingoll, Hilton Dunbar, Charles Hutchins, Mark Raymond Sawyer. Putt Landing was an invited guest, and expressed his pleasure in being present; and his intention of petitioning for the "Scottish Rite degrees" in the fall.

It was decided to have our next regular meeting at "Herbs Reck" Belhaven, N. C. on July 11, 1963 at which time we will have our wives present to enjoy the occasion with us, as well as those whom we can interest in taking the degrees. The dinner will be dutch, except for Brethren interested in taking the degrees, their expenses will be paid out of the club's treasury.

There being no further business to come before the club, an informal discussion was held which revealed the enthusiasm of each individual member, and brought to our attention, that life's length is not measured by its hours and days, but by that which

we have done therein for our country and kind. A useless life is short, if it lasts a century; but that of Alexander was long as the life of the oak, though he died at thirty-five. We may do much in a few years, and we may do nothing in a lifetime. If we but eat and drink and sleep, and let everything go on around us as it pleases; or if we live but to amass wealth or gain office or wear titles, we might as well not have lived at all; nor have we any right to expect immortality.

Let us not forget therefore, to what we have devoted ourselves in "Scottish Rite Masonry"; defend weakness against the strength, the friendless the oppressor! Be ever vigilant and watchful of the interests and honor of your country! and may the Grand Architect of the Universe give you that strength and wisdom which will enable you well and faithfully to perform these high duties!

The purpose of our meeting having been accomplished, meeting ajourned.

Wilmer C. Chesson,
Secretary-Treasurer

ALBERT PIKE SCOTTISH RITE CLUB

The "Albert Pike Scottish Rite Club" of Plymouth, N. C. held their regular meeting on Thursday night, July 11, 1963 at "Herbs Reck" Belhaven, N. C.

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a delicious seafood dinner was enjoyed by every member present with their Ladies.

The following members were present: Brother George Raymond Leggett Sr. President, Brother Wilmer C. Chesson, Secretary and Treasurer, and his wife Mary. Other members with their wives: Mr. and Mrs. R. H. Lucas, Mr. and Mrs. Tom Gardner, Mr. and Mrs. Hilton Dunbar, Mr. and Mrs. Dan K. Pittman, Mr. and Mrs. Bryant Harris, Mr. and Mrs. Junior Painter, Mr. and Mrs. Raymond Sawyer, Mr. and Mrs. Frank Bickerstaff, Mr. and Mrs. Richard Davenport, Mr. and Mrs. Randy Waters, Mr. and Mrs. Hugh Brown, Mr. Wendell Ange, and sweetheart, Miss Wynn, Mr. Charles Hutchins, Mr. C. D. Ingoll, and Mr. Gerald Phelps an invited guest, who expressed his pleasure in being present, and his intention of petitioning for the "Scottish Rite Degrees" this fall. This practically assures us of two candidates for the fall reunion.

It was decided to have our next regular meeting at "The Town and Country Restaurant" Williamston, N. C. on August 8, 1963 at which time we will again have our wives present to enjoy a steak dinner with us, as well as any brother whom we can interest in applying for the degrees. The dinner will be dutch, except for invited brethren, their dinner will be paid for out of the club treasury.

There being no further business to come before the club, the importance of each member working to gain new

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candidates for our next reunion was expressed.

While you are still engaged in preparation, and in accumulating principles for future use, do not forget the words of the Apostle James: "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass, for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was; but whoso looketh into the perfect law of liberty, and continueth, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his work. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain . . . Faith, if it hath not works, is dead, being an abstraction. A man is justified by works, and not by faith only . . . The devils believe, and tremble . . . As the body without the heart is dead, so is faith without works.

The purpose of our meeting having been accomplished, meeting adjourned.

Wilmer C. Chesson,

Secretary and Treasurer

ALBERT PIKE SCOTTISH CLUB

The "Albert Pike Scottish Rite Club" of Plymouth, N. C. held their regular meeting on Thursday night, Aug. 8, 1963 at "Town and Country restaurant" Williamston, N. C. with thirteen members present, twelve of whom were accompanied by their wives, and one by a friend.

The following members were present: Brother Raymond Leggett Sr., President; Brother Wilmer C. Chesson, Secretary and Treasurer, with their wives. Other members with their wives: Brother R. H. Lucas and wife, Brother Hugh Brown and wife, Brother Randy Waters and wife, Brother C. D. Ingoll and wife, Brother Richard Davenport and wife, Brother W. C. Styons and wife, Brother Raymond

Sawyer and wife, Brother Charles Hutchins and friend Miss Lorena Snell, Brother Hilton Dunbar and wife, Brother Dan K. Pittman and wife, Brother Frank Bickerstaff and wife.

Brother Leggett reported to the club, that two more brethren have expressed themselves as being ready to take the degrees this fall, and another brother was showing great interest. We were very pleased to get this report, and to know that the efforts of the brethren were producing results.

Our erudite secretary, Brother Seifert promised to be present at this meeting with some friends, but did not make his appearance, we were sorely disappointed, and are sure his attendance was unavoidable, we hope he can make it next time, he is always an inspiration.

It was decided to have our next meeting at the Masonic Temple here in Plymouth on Sept. 12, 1963 at which time country ham will be served by a group of the brethren, every member is expected to attend and bring a candidate.

Surely in this day when the hearts of men are filled with fear and unrest, the truths that men can catch a glimpse of, or grapple to their hearts, or store in their understandings, there are none which bring them such tremendous consequences, and therefore are of so solemn import to proclaim to all the brethren, as the truths we profess we have received, in the "Scottish Rite degrees". All conviction demands expression. Anything that we have learned to believe as truth is, the more do we feel in our hearts that, in making us its believers, it has made us its apostles. "What ye hear in the ear that preach ye on the housetops", expresses a uni-

versal truth which should be realized by every "Scottish Rite Mason".

The purpose of our meeting having been accomplished, meeting ajourned.

Wilmer C. Chesson,
Secretary and Treasurer

EAST CARTERET SCOTTISH RITE CLUB

A meeting of the East Carteret Scottish Rite Club was held on Aug. 5 at Franklin Lodge, Beaufort, N. C. The following members were present: Al Conway, President; Tom Sparks, Vice-President; T. C. Avery, Sect.-Treas.; L. B. Daniels, George Dudley, Walter Thompson, Neal Windley, E. W. Downum and Robert Safrat.

A letter from Brother Charlie Seifert was read concerning a date for our Fall party. After some discussion, it was decided to postpone setting a date until our next meeting which would be held Monday night, September 2nd.

Thomas C. Avery, Sect.-Treas.

ELIZABETH CITY SCOTTISH RITE CLUB

The Elizabeth City Scottish Rite Club on June 12, 1963, held its fourth meeting of the year at the Elizabeth City Shrine Club on the banks of the Pasquotank River. The meeting was in the form of an outdoor fish fry with all Scottish Rite Masons, their families and prospects invited.

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prepared a very delicious meal and Bro. Cosby Jones and his charming wife assisted in serving approximately 75 who seemed to enjoy the outing.

It looks as if our club has progressed since our last meeting due to several new members joining us, and several members are assured of prospects for the Fall Reunion. It is certainly this scribe's hope that all members will redouble their efforts to secure as many candidates as possible through the next few months so Uncle Charlie will be happy come November—Let's all get busy on these prospects.

Our next meeting will be in September if plans don't change and it will be "on the house." Plans now progressing and it appears that it will be worth attending.

HAVELOCK—CHERRY POINT SCOTTISH RITE CLUB

Down at Havelock where the planes fly over the land of the Money Tree we have been sweating out the Summer. The fishing and shrimping and crabbing have been good but the yellow flies have been fierce. Our grass grows green here for the lawn mowers and we hope it will grow green with candidates for the fall re-union. It is a lazy time of year and we're trying to counteract the physical lethargy with some mental activity towards revitalizing our club and forwarding Scottish Rite Masonry. We are hoping to do our part and just a little bit more in making the next re-union a continued success, for Charlie, and for our order.

M. C. Basnight, Secy.
Havelock-Cherry Point
Scottish Rite Club

LENOIR COUNTY SCOTTISH RITE CLUB

A regular scheduled meeting of Lenoir County Scottish Rite Club was held at Kings Brothers Restaurant on May 16, 1963 at 7:00 p.m. President

O. C. Brock presided and Kirby Hawkins, Chaplain, offered the invocation. Steaks, cooked to order, were served and consumed with gusto. Those absent were missed and all are urged to be present at the next meeting scheduled for August 15, 1963.

President Brock welcomed new members and recognized Brothers W. R. Lee and Sgt. T. M. Martin, guests, and prospects for the fall reunion. Vice-President C. J. Herring introduced Most Worshipful James W. Brewer PGM, 33°, of Greenville, the speaker for the evening.

MW Brother Brewer spoke briefly on the responsibilities of a Scottish Rite Mason. Brother Brewer asserted that taking the first three degrees is laying a foundation for Masonry and by taking all the degrees a better understanding of Masonic teachings is obtained.

The importance of Masonic education as a necessity for the enjoyment and understanding of all Masonic degrees was emphasized by Brother Brewer. The use of Masonic teachings to strengthen church, governments, and citizenship responsibility has been the mark of outstanding Americans throughout our history. Brother Brewer urged all present to continue their own Masonic education by attending Masonic meetings regularly and urging others to avail themselves to advance degrees.

President Brock informed the club that six meetings were scheduled for each year and the meeting following the August one would be held in October prior to the fall reunion.

Thirty-six were in attendance—lets have forty-six in August.

John D. Charlton, Sec.

NEW BERN SCOTTISH RITE CLUB MEETING

The New Bern Scottish Rite Club met on the night of August 12th at 7:00 P. M. with the following members present:

L. T. Barrington, President
Paul Vogan, Vice-President
Frank Noble, Secretary-Treasurer
Harvey Daniels
J. R. Chadwick
Howard Constant
C. A. Seifert

A motion was made, seconded and carried that the Club have a steak dinner on August 21st at the Pecan Grove Motel. It was also requested of Brother C. A. Seifert, Secretary of the New Bern Consistory, that he give the Club a copy of the By-laws which could be adopted for the governing of the Club.

The following committee was appointed to draw up a set of By-laws for the Club: Paul Vogan, Chairman, J. R. Chadwick, Howard Constant.

The Secretary was instructed to send out a letter to each member of the Club not in arrears for dues inviting them to this dinner on the night of August 21st, and also to Master Masons who have been raised since the Spring Reunion last April.

There being no further business to come before the Club, the meeting was adjourned.

Secretary-Treasurer
S. Frank Noble, Jr., 32°

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NEW BERN SCOTTISH RITE CLUB STEAK DINNER

The New Bern Scottish Rite Club met at the Pecan Grove Restaurant on the night of August 21, 1963. A delicious charcoal steak dinner was served to all the members and guests present.

The meeting was presided over by Brothr L. T. Barrington and among those present were 16 newly created Master Masons who were guests of the Club. Several talks were made by members of the Club and the principal speaker was Brother Robert L. Pugh, 33°, District Deputy Grand Inspector General for the New Bern jurisdiction.

After the dinner the members and guests adjourned to the Scottish Rite Temple where the newly created Master Masons were shown the equipment used by the Consistory to confer the 29 Scottish Rite degrees.

The meeting was voted a huge success and everyone present thoroughly enjoyed himself.

OCRACOKE ISLAND SCOTTISH RITE CLUB

The first Fall meeting of the Ocracoke Island Scottish Rite Club was held on Monday evening, August 5, 1963, at the Wahab Motor Court. The meeting was called to order by the Club President at 8:15 P.M.

Prospective candidates for the Fall Reunion was the maintopic of discussion. Members were urged to contact all Master Masons, and talk up the Fall Reunion.

Election of officers for the Club will be held at the next regular meeting to be held at the Wahab Motor Court, Ocracoke, N. C. on September 2nd, at 8:00 P. M.

There being no further business the meeting adjourned.

Elisha K. Esham, 32°, President
Ocracoke Island Scottish Rite Club

PERQUIMANS COUNTY SCOTTISH RITE CLUB

The Perquimans County Scottish Rite Club recently held their election of officers for the ensuing year, and are as follows:

Charles E. Campen, 32°-----President
John H. Webb, 32°-----Vice President
George C. Buck, 32°-----Sec.-Treas.

A schedule of meetings was adopted.

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It was agreed that the Perquimans County Scottish Rite Club would meet on the first Wednesday night in each alternate month, beginning with January, then March, May, July, September, and November. If something of urgent importance should arise, a call meeting can be had at any time.

HAVELOCK-CHERRY POINT SCOTTISH RITE CLUB

A meeting of the Havelock-Cherry Point Scottish Rite Club was held Friday night, August 23rd, at 7:00 P. M. with President Newberry Williams, 32°, presiding. Quite a number of members were present together with two visitors from New Bern, Brother C. A. Seifert, 33°, Secretary, and Brother J. R. Chadwick, 32°. Refreshments were served prior to the President calling the meeting to order and he declared the meeting open for discussion.

The Ladies Night Party to be held at the Biltmore Hotel in Morehead City was the main topic of conversation and Secretary Charlie Seifert explained to them that due to budget limitations it was necessary to have one Ladies' Night Party in Morehead in the Fall and the annual Ladies Night Party in Cherry Point in the Spring. The possibility of a large class of candidates from the Cherry Point-Havelock area was discussed and the Brethren present promised to do their utmost to have their part of Craven County well represented at the Reunion.

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Attendance matters were also discussed and Brother Newberry Williams, 32°, promised that there would be a much larger attendance at the next meeting which would be held several weeks prior to the Fall Reunion on November 19, 20 and 21st.

There being no further matters to come to before the Club, the meeting adjourned.

LENOIR COUNTY SCOTTISH RITE CLUB

The Lenoir County Scottish Rite Club met at the Barbecue Lodge in Kinston, N. C. on Thursday night, August 22nd, with about thirty-five members present and several visitors from New Bern. The meeting was called to order by President Oseor Brock and after concluding some business matters a general discussion was held, the main subject being getting of candidates for the Fall Reunion and inspiring the members of the Club with the necessary interest and enthusiasm to do the job.

The Secretary of the Consistory, C. A. Seifert, 33°, addressed the members relative to the number of Blue Lodges who have created Master Masons since the Spring Reunion and gave each member present a list of their names and addresses asking the individual members present to contact those newly made Masons whom they knew personally. They all agreed to do this so that good results are expected from the meeting in connection with candidates for the approaching Reunion in November.

A delicious charcoal steak dinner was served and enjoyed by all present.

Before the meeting adjourned it was voted to have a similar dinner at a later date at which time reports would be received from the members relative to the Blue Lodge Brethren they had contacted and those who had signed petitions.

There being no further business to come before the meeting, it was adjourned.

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July 17, 1963
Williston, N. C.

The New Bern Consistory
Scottish Rite Masonry
Valley of New Bern, Orient of North
Carolina

Brethren:

I humbly acknowledge with deep gratitude and appreciation the recent signal honor accorded me, mention of which was made in the Summer Issue of the Bagpipe and forwarded to me at Ocracoke where I have resided for the past three years.

If I have done anything for Scottish Rite Masonry, or Masonry in general, one of the reasons has been because of the inspiration I received by having embraced the degrees and having been associated with such good men and masons as yourselves.

The Supreme Architect of the Universe has been my Guiding Light and to Him should rightfully go the honor and glory now, and forever.

Fraternally yours,

R. D. SHINKLE, 32°

P.S. Philippians 1:3 (KJV)

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In Memoriam

*And not until the loom is silent
And the shuttles cease to fly
Shall God unroll the pattern
And explain the reason why.
The dark threads were so needful
In the weaver's skillful hand,
As the threads of gold and silver.
For the pattern which He planned.*

Hubert Lee Atwater, Sr., 32°, Durham, N. C.	June 14, 1963
Lester W. Morris, 32°, Wilson, N. C.	Feb. 22, 1963
Andrew Louis Ripley, Sr., 32°, Durham, N. C.	June 21, 1963
William E. Montford, 32°, Swansboro, N. C.	June 12, 1963
William K. Unroe, 32°, Jacksonville, N. C.	July 1, 1963
James Edward Fortner, 32°, Durham, N. C.	July 29, 1963
Oscar G. Spell, 32°, Farmville, N. C.	July 31, 1963
John T. Braxton, 32°, Scotland Neck, N. C.	July 5, 1963
Howard Blackwell Speight, 32°, Roanoke Rapids, N. C.	July 3, 1963
Lather Richard Howey, 32°, New Bern, N. C.	Aug. 20, 1963

SCOTTISH RITE CLUBS DIRECTORY

Beaufort County Scottish Rite Club

Robert Mohler, 32°.....President
Wm. W. Allgood, 32°.....Vice-President
Ebbie Gaylord, 32°.....Secretary-Treasurer

Chowan County Scottish Rite Club

W. M. Rhoades, 32°.....President
John Lee Spruill, 32°.....Vice-President
J. E. Buflap, 32°.....Secretary-Treasurer

East Carteret Scottish Rite Club

A. C. Conway, 32°.....President
T. J. Sparks, 32°.....Vice-President
T. C. Avery, 32°.....Secretary-Treasurer

Elizabeth City Scottish Rite Club

Clyde A. Garrett, 32°.....President
Clarence B. Morrisette, 32°.....Vice-President
Louis S. Bell, 32°.....Secretary-Treasurer

Grifton Scottish Rite Club

Alton M. Lewis, 32°.....President
J. C. Koon, Jr., 32°.....Vice-President
Ivy L. Johnson, 32°.....Secretary-Treasurer

Havelock-Cherry Point Scottish Rite Club

Newberry Williams, 32°.....President
E. Robert Powell, 32°.....Vice-President
Miller Basnight, 32°.....Secretary
C. H. Justice, 32°.....Treasurer

Jones County Scottish Rite Club

R. F. Collins, 32°.....President
Linwood Meadows, 32°.....Vice-President
Leslie Parker, 32°.....Secretary-Treasurer

Lenoir County Scottish Rite Club

Oscar C. Brock, 32°.....President
C. J. Herring, Jr., 32°.....Vice-President
John D. Charlton, 32°.....Secretary
F. J. West, 32°.....Treasurer

Morehead City Scottish Rite Club

Cicero S. Hardison, Jr., 32°.....President
A. Lenwood Brinson, 32°.....Vice-President

Martin County Scottish Rite Club

V. J. Spivey, 32°, KCCH.....President
Wm. G. Peele, 32°.....Vice-President
Wm. E. Drake, 32°.....Secretary-Treasurer

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Paul Vogan, 32°.....Vice-President
S. Frank Noble, Jr., 32°.....Secretary-Treasurer

Onslow-Lejeune Scottish Rite Club

J. L. Flowers, 32°.....President
Leonard Suls, 32°.....Vice-President
Clarence A. McCullough, 32°.....Secretary-Treasurer

Ocracoke Island Scottish Rite Club

Elisha Esham, 32°.....President
Marvin Howard, 32°.....Vice-President
R. D. Shinkle, 32°.....Secretary-Treasurer

Perquimans County Scottish Rite Club

Charles E. Campen, 32°.....President
John H. Webb, 32°.....Vice-President
George C. Buck, 32°.....Secretary-Treasurer

The Albert Pike Scottish Rite Club, Plymouth, N. C.

George Raymond Leggett, Sr., 32°.....President
William A. Roebuck, 32°.....Vice-President
Wilmer C. Chesson, 32°.....Secretary-Treasurer

Pitt County Scottish Rite Club

John Montgomery, 32°.....President
Godfrey P. Oakley, 32°.....Vice-President
J. H. Goodson, 32°.....Secretary-Treasurer

Rocky Mount Scottish Rite Club

Silas D. Fuller, 32°.....President
Carl Stewart, 32°.....Vice-President
M. J. Stokes, 32°.....Secretary-Treasurer

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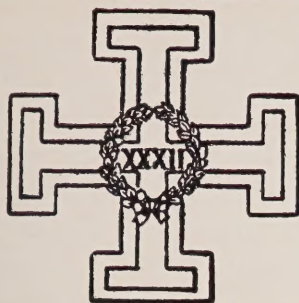
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Chapter of Rose Croix.....	30.00	2.00
Council of Knights of Kadosh.....	30.00	2.00
Consistory.....	30.00	2.00
(Including subscription to Bagpipe)		
Total.....	\$150.00	\$10.00

I, _____, hereby apply for membership in the New Bern Scottish Rite Bodies, and enclose \$_____ as my annual membership dues for one year _____, \$.25 of which is for a subscription to the Bagpipe for one year.

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Orient of North Carolina

Southern Jurisdiction of the United States of America

To the Officers and Members of
New Bern Lodge of Perfection
New Bern Chapter of Knights of Rose Croix
New Bern Council of Knights of Kadosh
New Bern Consistory

(City or Town) _____ Date _____ 19____

BRETHREN:

I, the undersigned, certify that I am a Master Mason in good standing in _____
Lodge, No. _____, under the jurisdiction of the Grand Lodge of _____, and have
been a resident of the State of North Carolina for a period of six months. I have never* previously applied
for any of the Scottish Rite Degrees, and I now respectfully petition to receive the Degrees from the _____
_____, inclusive, promising always to bear true faith and allegiance to the Supreme Council of the
Thirty-Third Degree for the Southern Jurisdiction of the United States.

Name in full (no initials) _____

Residence _____

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(State day, month and year)

Place of Birth _____
(Give town, county, and State)

Occupation _____
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Yes or No

Signed _____
Petitioner

Mailing Address _____

RECOMMENDED BY _____

Amount of fee accompanying petition, \$ _____
(Make checks payable to Secretary)

Sign _____
(Signature—Full name, no initials)

*If applicant has previously applied for any of the degrees, he will strike out the word "never," and explain fully time, place, and to whom such application was made.

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